The Peace-Maker:

OR,

GREAT BRITTAINES BLESSING.

Fram'd

For the continuance of that mighty Happineſſe wherein this Kingdome excels many Empires.

Shewing the Idleneſſe of a Quarrelling Reputation, wherein conſiſts neither MANHOOD nor WISDOME.

Neceſſary for all Magiſtrates, Officers of Peace, *Maſters of* Families, for the confirmation of youth, and for all his Majeſties moſt true and faithfull Subiects.

To the generall auoiding of all Contention and Bloud-ſhedding.

LONDON

Printed by *Iohn Beale*. AN. DOM. 1619.

Cum Privilegio.

The Peace-Maker:

AND

GREAT BRITAINES BLESSING.

Pray

[illegible]

[illegible]

Shewing the Idleness of a Generall by Reputation,

[illegible] Manrock [illegible]

[illegible]

Necessary for all [illegible] of Peace, [illegible] of

[illegible] of [illegible] and for all

[illegible] Subjects.

To the generall [illegible] of all Contraction

and [illegible]

LONDON

Printed by John [illegible] An. Dom. 1649.

[illegible]

To all Our true-louing, and Peace-imbracing SVBIECTS.

THe Glory of all Vertues, is Action, the Crown of all Acts, Perfection, the perfection of al things, Peace and Vnion. It is the Riches of our beings, the Reward of our Sufferings, the Muſicke on our Death-beds: Neuer had ſo great a Treaſure, for ſo poore a purchaſer, for man hath the offer of it. The God of peace ſent it, the Lambe

of

of peace brought it, the Spirit of peace confirmed it, and We seeke still to preserue it. With what power then may the good purpose of this worke arriue at the hearts of all faithfull Christians; and with what cheerfulnesse and freenesse ought it to bee imbraced of all Our louing Subiects, hauing so many Glorious seales of Honor, Power, and Vertue to strengthen it? All that is required of Vs from you, is a faithfull and hearty welcome, and that bestow'd vpon mans best and deerest Friend, either in Life or Death. For peace that hath beene a stranger to you, is now become a sister, a Deere and Naturall sister, and to your Holyest loues We recommend Her.

THE PEACE-MAKER.

The Booke it ſelfe in glory of its name,
Is proud to tell from whence the ſubiect came.

PEACE bee to you; I greet you in the bleſſing of a *God*, the ſalutation of an *Apoſtle*, and the Motto of a *King*: My Subiect hath her beeing in Heauen, her Theory in holy Writ, and her practique in *England*, *Inſula pacis*. The Land of Peace, vnder the King of Peace.

Like *Noahs* Doue, ſhe was ſent out to ſeeke a reſting place, to ſee if the whole world were not yet couered with the perpetuall deluge of *Blood* and *Enmity*, and only heere ſhe found the *Olive Leafe*: Hitherto hath ſhe bin Pilot to the *Arke*, and heere it firſt toucht ſhoare: heere now it hath remained full ſixteen yeers, I am proud to report it.

Reioyce O *England* with thine eſpouſed *Scotland*, and let thy hand-maid *Ireland* ioy with thee.

ſtrangers to behold and taſt thy bleſſings.

The diſturbed *French*, ſeeke ſuccour with thee, the troubled *Dutch* flie to thy confines; the *Italian* leaues his hotter clymate: Theſe and many more, all ſeeke ſhelter vnder the ſweet ſhadow of thine *Oliue Branches*.

O *London*, bleſſed Mr of this happy *Brittaine*, build new thy gates, ther's *peace* entring at them. The God of *peace* hath ſent this *peace* of God, ô euer loue her, that ſhe may neuer leaue thee, ſalute her, and inuite her. Let *White-hall* (fit emblem for her purity) be her chiefe Pallace, and let it ſay, *Ades alma ſalus*.

Peace and *Contention* lye here on earth, as trading Factors for life and death.

Who deſires not to haue traffique with life? who (weary of life) but would die to liue?

Peace is the paſſage from life to life, come then to the factory of *peace*, thou that deſireſt to haue life: behold the ſubſtitute of *peace* on earth, diſplaying the flag of *peace*, *Beati pacifici*.

Let *Contention* enioy (without ioy) large Empires, heere we enioy (with all ioy) our happy *Sanctuary*. It was borne with him, he brought it with him, after Fiue and Thirty yeares increaſe, and heere hath multiplied it to Fifty with vs:

and cheerefulneſſe, and all ſing, *Beati Pacifici.*

And are not the labors bleſt with the workman? *England* & *Scotland*, (though not malicious enemies, yet churliſh neighbors) are reconciled. Feaſt loue, liue, and die together, are indeed no more, neither what they were, but a new thing betwixt them, more firme & neere in their louing vnion, then euer diuided in their harty vnkindneſſe; and now both ſay, with one tongue, *Beati Pacifici.*

Ireland, that rebellious Out-law, that ſo many yeeres cried blood and death (filling her Marriſh grounds with maſſacres, affording many preyes of ſlaughtered bodies to her rauenous wolues, & in their wombes keeping the brutiſh obſequies) would know no Lord, but grew more ſtubborn in her chaſtiſement, till this white Enſigne was diſplayed; then ſhee came running with this hallowed text in her mouth, *Beati Pacifici.*

Spaine, that great and long-laſting oppoſite, betwixt whom & *England*, the *Ocean* ran with blood not many yeeres before, nor euer truc'd her crimſon effuſion: their Merchants on either ſide traffiqu't in blood, their *Indian Ingots* brought home in bloud, (a commerce too cruell for Chriſtian Kingdomes) yet now ſhake hands in friendly amity, & ſpeak our bleſſing with vs, *Beati pacifici.*

the blessing of *peace*, has not desired & tasted this our blessing from vs? Come they not hither as to the Fountain from whence it springs? Heere sits *Salomon*, and hither come the *Tribes* for Iudgements? O happy Moderator, blessed Father, not father of thy Country alone, but father of all thy neighbour Countries about thee. *Spaine* and her withstanding Prouinces (long bruised on both sides) thou hast set at peace, turning their bloody Leaguers, to leagues of friendship: doe not those childrē now liue to blesse thee (who had else bin buried in their Parēts wombs?) & say, *beati pacifici.*

Denmarke and *Sueuia*, *Sueuia* and *Poland*, *Cleue* and *Brandenburg:* haue not these and many more come to this Oracle of *Peace*, and receiued their doomes from it? If the members of a naturall body, by concord assist one another; if the politike members of a kingdome helpe one another, and by it support it selfe; why shall not the Monarchall bodies of many Kingdomes, be one mutuall Christendome? if still they sing this blessed lesson taught them, *Beati pacifici.*

Let *England* then, (the seat of our *Salomon*) reioyce in her happy gouernment, yea, her gouernment of gouernments; and she that can set peace with others, let her (at least) enioy it her selfe: let [illegible] peace in loue. We liue in

Beth-salem the house of *Peace*, then let vs euer sing this song of peace, *Beati pacifici.*

Detraction snarles, and tempts faire Peace to show
The plenty of her fruits, and how they grow.

Sed vbi fructus? Where are all these rich and opulent blessings that this tender white rob'd *Peace* hath brought with her? *Ætas parentum peior auis, &c.* Our *Grandfathers* (for the most part) were honester men then our *Fathers*, our *Fathers* better then we, and our *Children* are like enough to be worse then our selues. Do's Peace keepe a Pallace where *Charity* may warme her selfe? *Detracti on to Peace.*

Shame murmurer, hadst thou rather with the forgetfull *Israelites*, goe backe to the Flesh-pots of *Egypt* (bought with blowes and burdens,) then eate *Manna* in the way to *Canaan.* *Peace answers.*

Doest thou thirst here? tis for want of *Sacrifice* to him that should refresh thee then.

Thy Grandfather prayed for this that thou enioyest, and though hee had it not himselfe, yet prepared it as a blessing on thee. The Sunne that daily shines on thee, thou letst it passe with a careless and neglectiue eye; but were it hid from thee, the change of a *Moone*, thou wouldst then welcome it, with all alacrity and cheerefulnesse.

blood yeeld thee benefit? Warre affoord thee wealth? Didſt thou make that thine owne by violence, which was anothers by right? It may be, the *Hand-maid* was fruitfull, and the Miſtres barraine; But *Sarah* has now brought forth, and in her ſeed are the bleſſings come.

Hagar is deſpiſed, *Peace* hath conceiued, and ſmiling *Iſaack* hath left vs *Iacob*, a new *Iſrael*, a Prince of God, a man that hath preuailed with God to plant his peace with vs.

The trading Merchant finds it, who daily plowes the Sea, and as daily reapes the harueſt of his labours. What wants *England* that the world can enrich her with? *Tyre* ſends in her Purples; *India* her Spices; *Affrick* her gold; *Muſcouy* her coſtly skins of Beaſts; All her neighbour Countries their beſt traffick, & all purchaſed by friendly commerce, not (as before) by ſauage cruelty.

The feareleſſe trades and handicraft-men ſing away their labors al day (hauing no note drownd with either noiſe of Drum or Canon) and ſleepe with *peace* at night.

The Frolicke Countryman, opens the fruitfull Earth, and crops his plenty from her fertile boſome; Nay, euen his toyling beaſts are trapt with bels, who taſt (in their labours) the harmo-

The *Magistrate*, constantly drawes his sword of Iustice on offenders, not ore-awed by partiheaded contentions.

The Kingdomes beauty, the *Nobilitie*, who were wont to be strangers in their natiue country, leading the ranks of blood and death against their enemies, haue now no enemy, but keepe their practise amongst thẽselues, to passtime with (*Nonne hæc meminisse voluptas?*) And now (more sweet and holy) are Pillars at home, that were enforced to be prodigies abroad; all being (by a heauenly *Metamorphosis*) transhaped to become the becomming branches of the great *Oliue Tree* of *Peace*. And doth not *Charity* dwell here with *Peace*? ô blind detraction. Has not in foretimes, vnwilling Necessity, erected two *Hospitals*? and now most free and willing *Charity*, hath (in augmentatiõ of her glory) raised twenty *Almeshouses*; yea, so many for one, and giuen her true testimony:

Nay, has she not done the great wonder? built some Churches, repair'd many, & stil her hand is dealing? Is not the sum of all *Religiõ*, establisht by her? Are not the *flesh eating* fires quencht, and our Faggots conuerted to gentler vses? O, but those Corn-fields must neuer be without some *Tares*, vntil the generall *Haruest*: Israel must not at once

but by little & little, leſt they boaſt and ſay, it was our ſtrength, and not the Lords hand that did it.

Nor ſhall our *peace* (in her yong Plantation injoy ſo full & perfect a tranqnility, but that there will bee with vs contentious *Cananites*, ſeditious *Iebuſites*, crafty *Gibeonites*, drunken *Amorites*, and arrogant *Anakims*.

Enuy ſhall ſtand between, and hold two Brothers of either hand of her; *Sectariſts* & *Schiſmatikes* ſhal break the *peace* of God, wound the mother of *peace* (the Church) & bind together falſe Brotherhoods, to diſſipate the vnity and bonds of *peace*.

Law ſhall wrangle with her; *Ebrietie* and drink ſhall ſtrike her, *Pride* and *Ambition* ſhall ſeeke to ouerthrow her: yea, euen her oyly and moſt dangerous enemy *Hypocriſie*, ſhal get within to ſtrangle her; yet ſtill ſhall ſhe ſtand & raigne, and conquer. *Inuidiam pax proſternet*, ſhee ſhall mount to *Heauen*, and throw her enemies as low as *Hell*, where *peace* ſhall neuer come.

Enuy ſhall gnaw her own entrailes, *Schiſme* ſhal periſh, *Law* ſhalbe ſilent, *Drunkennes* ſhall burſt it ſelfe, *Pride* ſhalbe humbled in her own habitatiõ, and hollow-hearted *Hypocriſie* ſhall find no *peace*.

Vbi Deorũ numen prætenditur ſceleribus, ſubit animis timor. Where the Maieſty of God is made a colour

peace ſhall be tremblings, and doubts, & horrors; his heart ſhal then faint, that told him before like hart-ſtealing *Abſolon* in his fathers gates, Thy cauſe was good, when it was not ſo. Or like the falſe and fooliſh Prophets, that told the people it was *pax, pax*, peace, peace, when it was no peace. *Ezech. 13. 10.*

The wals were daub'd with vntemperd morter, and they ſhal fall, yet ſtill ſhall *Truth* haue *Peace*, and the *Peace maker* ſhall preſerue the truth; They ſhall dwell together, and liue together. The heauenly Soldiers haue ſung it; The Father hath ſent it; The Sonne hath brought it; The bleſſed Doue ſhall preſerue it; euer comfort vs with it; our Annointed hath receiued it, we doe inioy it, and ſee it plentifull in *Iſrael*.

Peace takes a view of ſuch as doe moleſt,
And kindle moſt vnquiet in her breſt.

PVt vp the *Bel-bearer* firſt, then all the flock will follow: *Pride* has loſt her place, or comes behind for her greater ſtate, tis *Drunkennes* that leads now, and marke the *Heard* that troope after her. *Luſt* follows cloſe, *Contention* at her ſleeue. *Emulation* on tother ſide; *Enuy* keeps the ſcent like a Blood hound; *Reuenge* & *Murder* come coupled together.

The ſmaller headed *Beaſts* are vnſeene yet, as *Breach* of *Friendſhip*, vnlocking hearty ſecrets,

Slaunder, *Oaths*, & *Blasphemies*, fearfull *Inuocations*, (all which, custome hath driuen so far distant frō the *Soules eye*, as the Moone from the *ocular sight*, whose body ouerbulks the *earths* large *Center*, yet seemes as little as her *Figure* taken on the tauerne signe, where these brutish orgies are *celebrated*) abuse of *Time*, *ryot*, *prodigality*, and lineall succeeding *pouerty*; All these are *peaces* profest *Enemies*, her domestique foes, who vnlesse this fore-battel be repulst and suppreſt in the first assault, the rest will follow, though to their owne *perdition*.

Non ignota refero, these are no wonders with vs, there may be *Monsters* among thē, but too familiar with our *acquaintance*, examin the *Ringleader*, *Drunkennes* is no *stranger* in the world, she came in with the *earths* first generall *curse*, & he that scapt that *inundation* of *waters*, tasted the deluge of *wine*: *Shame* fell on him, & his *curse* to *posterity*; *Noah* tasted one, & *Cham* felt the other, *Lot* had his portion in her: There *Drunkennes* begat *Incest* (an *vnnaturall Issue* of a *brutish Mother*) & her succession, two wicked *Generations*; *Moab* & *Ammon*. *Drunkennesse* played the part of a *Heads-man* with *Holofernes*, stooping his necke to the weake arme of a *Woman*, & he that stopt the *waters* of *Bethulia* from others, had so much of his own *wine* as made him [illegible] either *Wine* or *Water* euer after.

Alexander (inter epulas) Clitum charißimũ transfodit, the friend hath ſprinkled his Wine-bols with the deare bloud of his friend: Oh brutiſh Sacrifice! Oh Man vnman'd! Oh abſent Man! where (out of thy ſelf) doſt thou remain, while this fiend poſſeſſeth thee? But why do we ſeek *Antiquities* for proofe of a practice ſo preſent with vs? Had *Iſrael* any ſin that *England* hath miſt? Was *Noah* drunk, one of the Arke, and one of the eight reeling there? it is eight to one, that ſeuen of eight do ſtagger here (if not the whole Veſſell.) It was a ſhame to one then, but cuſtome hath made it no ſhame for all now. Did *Lot* cõmit inceſt with his own daughters? Could we not wiſh *Drunkennes* to excuſe vs now? Does not *Luſt* (her helliſh handmaid) challenge this weapon hers? The example was too ſoon found, & yet too late to remember: Oh, would that had bin the firſt, & that we might neuer know a ſecond. *Nec linguam nec manũ continet ebrius*, how many boſom'd counſels haue bin vomited out of the mouth of a Drunkard, thogh to the ruin & deſtruction of his former friend?

Oh Inſania voluntaria! Oh wilfull Madneſſe of Man, to depreſſe & quench out all thy faculties of Reaſon with this puddle *Drunkenneſſe!* Thou (that armed in thine owne Lordly Fortitudes)

canſt reach the Starres, meaſure the Earths large Globe, ſearch and vnderſtand the Seas profound *Abyſſe*; yet in this ſottiſh Ignorance, canſt not find the depth of thine own ſtomack. The *Iewes* old Prouerb hath carried his ful ſence quite through *Chriſtendome*; *Homets Ben Iun.* Wine muſt needes acknowledge it ſelfe the Parent of Vineger; meaning, that a good Father may haue a different and ſawcy Sonne: But wee haue from him the Daughter of a worſe haire, this common Strumpet *Drunkennes*, whom almoſt all ſorts do ſleepe with: not *Vinum egrum*, but *ægrotum*, is our Iſſue, a ſicke & vnholſome Harlot; yet hath ſpred her ſelfe into large Off-ſprings, in moſt lineall and naturall Children, as *Luſt*, *Enuy*, *Reuenge*, *Murder*, &c. all impious and turbulent Peace-breakers.

Oh *Peace!* ſhall we not feare thy longer abode with vs, if we embrace thee with no better loue? How many louing friends haue broke that Diamond of Amity (whoſe pieces once diſſeuered, can neuer be reconciled) for the embrace of a laſciuious Curtizan, whoſe armes are like the Iron Idoll, that cruſht the curſed Sacrifices in pieces?

Enuie! Oh what does that *vlcus animæ* amongſt vs? That *Ætna* in a man, that continually burnes it ſelfe, *intus & extra*, within and without, that

(like the *Cantharides*) found feeding on the faireſt and flouriſhing Roſes; ſo *Enuy* is euer oppoſed againſt the moſt Sweet, Noble, Flouriſhing, and Peacefull Bloſſomes. Were ſhee as rare as the Compariſon, I could call her *Phœnix*, and wiſh, that this day ſhee would burne her ſelfe, and leaue her aſhes Iffuleſſe.

Reuenge! Whence haue we borrowed thee? Oh *Salmoneus* Terror, ſhall we play with Thunder and Lightning, and follow thy precipitated Fate? Shall we ſnatch the Sword (the peculiar Sword) from the Almighty hand? Haue we receiued wrongs on Earth? Conſider then, if we haue done no wrongs to Heauen. If wee ſtand guilty there (as, *Quis non?*) Doe we then reuenge? No; we ſtand diſobedient and repugnant to our owne iuſt puniſhments: We haue a milder Siſter giuen in her ſtead, *Iuſtice*, the Arbitrer of our Iniuries: but *Vengeance* is Gods alone; which no man ought to take in hand, but as deliuered from his hand; nor ſo to imitate his Maieſtie and Greatneſſe, that does it not but by authority, and in the way and path of his Goodneſſe.

Murder! Oh *Cain*-created Sinne! Curſed Cataſtrophe of all the reſt! This is *Summum opus*: Here is the full point and end of the Labour; all the

precedent Trauellers are here at home; the end hazzarding the endleſſe end: Feareſull ſpectacle! Here is capitall Sacriledge; the Temple of a holy Spirit robbed and ruined: Here is Treaſon in the higheſt degree; the Workmanſhip and Image of the Creator defaced; vnhappy Paſſiue, but more, and moſt of all, vnhappy Actiue! Thou that doeſt Murder, doeſt firſt deface him in thy ſelfe; then, in thy Brother. God is the God of Peace, of Mercy, Meekneſſe, Long Suffering, and Louing Kindneſſe: All theſe haſt thou expulſed from thy ſelfe, and loſt thy ſhape with them; there is neither Peace, Mercy, Meekneſſe, Sufferance, nor Loue in thee. Then in thy Brother thou deſtroyeſt them: His Bloud is *Vox clamans*; and he is enforced in Death, from the many mouthes of his Wounds, to crie out for Reuenge. But is Heauen farre off, and will not that moue vs? Looke vpon the Deed then with Naturall Pitie (or a Conſcience, which is as inſeparable as thy Soule, that ſhall not leaue thee liuing:) Behold a Brother weeping ouer his Brother; a diſtraughted Mother tearing her haire, and rending her heart, for her Childes loſſe; a Friend (with teares) embalming his deare Friends Bodie; a rauing Father, ready to ſend his Soule after his Sonne; yea, per-

haps his onely Sonne, his Name and Poſteritie deſtroyed vvith him. Then Brothers, Friends, Mothers, Fathers, all their Curſes to be throwne on thee. Are Heauen & Earth both dull motiues to thee? O beware the third place; let Hel affright thee, and let thy conſcience deſcribe it to thee.

I return to that which I would vviſh thee neuer to paſſe, and then thou canſt not come to the vnbleſſed diſcouery of it: and it's Pathes (before recited) that leade thee to it (*Peace:*) ſtay and abide with her, & thou ſhalt neuer know her Enemies, Gods enemies, and thine owne Enemies: Let them that ſeeke Peace, find Peace, enioy Peace, and haue their Soules laid vp in Eternall Peace.

Of Wiſe men I diſcourſe, by Iniuries neuer ſhaken;
What Reputation is, I ſhew, a thing ſo long miſtaken.

IN this ſmall Particle conſiſts the ground of all Quarrels whatſoeuer, either by ſuſpecting fals things, or by aggrauating ſmall things. Novv how far theſe two are from the waies of a Wiſe man, and how ill becomming, Reaſon makes manifeſt: for Suſpition and Aggrauation are the Off-ſprings of Paſſion, and a Wiſe man is free from Paſſion.

Nor can there bee a greater argument of de-

fect, and deſpaire of merit in man, then Suſpition; and mark her Nutriment, what ſtrange food Paſſion hath prouided for it: It feeds vpon falſe things; for indeed, true things are not to bee ſuſpected; and how iuſt the puniſhment meetes with the offence; in erring from the Truth, it hath falſhood for a reward. But *in peiora ruunt omnia*, the worſe Diueli is behind.

The Aggrauation of ſmall things, when a ſparke ſhall grow to a flaming Beacon, a Word to a Wound, the Lye to a Life; when euery man will be the Maſter of his owne Reuenge, preſuming to giue Law to thẽ ſelues, & in rage, to rite their owne wrongs; At which time, the Sword is extorted out of the hand of Magiſtracy, contrary to the ſacred Ordinance of the Almighty.

Now the wiſe and vnderſtanding man is not ſubiect or expoſed to any of theſe Iniuries whatſoeuer; neither cares he how many darts of Malice or Contumely are ſhot againſt him, ſince hee knowes that he cannot be pierced: Euen as there are certaine hard Stones which Iron cannot enter; and the Adamant will neither be cut, filed, nor beaten to powder, but abateth the edge of thoſe Inſtruments that are applied vnto it; And as there are certain things which cannot be con-

ſumed with fier, but continue their hardnes and habitude amidſt the flames; And as the Rockes that are fixt in the heart of the Sea, breake the waues and retaine no impreſſion of the Stormes that haue aſſayled them; ſo the heart of a wiſe man is ſolid, and hath gathered ſuch inuincible force, that he ſtands as ſecure from iniury, as thoſe inſenſible Subſtances I made mention of. Not that iniuries are not offered him, but that he admits them not; ſo highly raiſed aboue all the attaints of worldly wrongs, that all their violences ſhall be fruſtrate, before a wiſe man be offended. Euen as Arrowes, or Bullets, that are ſhot into the Ayre, mount higher then our ſight, but they fall backe againe, without touching Heauen: And as Celeſtiall things are not ſubiect to humane hands, and they that ouer-turne Temples, doe no way hurt the God-head to whom they are conſecrated; So, whatſoeuer Iniuries are attempted againſt a wiſe man, returne without effect, and are to him but as Cold or Heat, Raine or Haile, the Weather of the World.

And for words of Contumely, it is held ſo ſmall, and ſo ſleight an iniury, as no wiſe man complaines, or reuengeth himſelfe for it: therefore neither doe the Lawes themſelues prefix any

penalty therunto, not imagining that they wold euer be burthenſome. *Quis enim phrenetico Medicus iraſcitur?* For what Phyſician is angry with a Lunatike perſon? Who wil interpret a ſick mans reproches to the worſt, that is vext of a Feuer? Why, the ſame affectiõ hath a Wiſe man toward all men, as the Phyſician hath toward his ſicke Patients; not offended to heare their outrages, he looks vpon them, as vpõ intemperate ſick men; therefore is not angry with them, if during their ſicknes they haue bin ſo bold, as to ſpeak iniuriouſly againſt him. And as he ſets light by all their words of honor; ſo torments he himſelfe ſo little with all their deſpight & inſolencies. For he that is diſpleaſed for an iniury that is done him, wil likewiſe be glad to be honored at his hands that did it; which a Wiſe man is free from. For he that reuenges a Cõtumely, honors him that did it, in taking it ſo much to heart, & reſpecting it.

Art thou angry with thy Superior? Alas, Death is at hand, which ſhall make vs equals. Doſt thou vviſh him, vvith vvhom thou art diſpleaſed, any more then Death? Although thou attempteſt nothing againſt him, he ſhall be ſure of that; thou loſeſt thy labour then, in offering to doe that, vvhich vvill be done vvithout thee.

We laugh, ſaith the wiſeſt of Philoſophers, in beholding the conflict of the Bull & Beare, when they are tied one to another; which after they haue tyred one another; the Butcher attends for them both, to driue them to the Slaughter-houſe. The like doe wee: Wee challenge him that is coupled with vs, Brother, or Friend, we charge him on euery ſide: Meane while, both the Conqueror and Conquered, are neere vnto their ruine. Rather let vs finiſh that little remainder of our life in quiet and peace, that our end may bee a Pleaſure to no man.

Thou wiſheſt a mans death! and there is alwaies but a little difference betwixt the day of thy deſire, and the affliction of the Sufferer.

Whileſt wee are therefore amongſt men, let vs imbrace Humanitie; bee dreadfull and dangerous to no man; let vs contemne Iniuries and Contumelies; for but looking backe, wee may behold Death preſently attend vs.

Peſiſtratus, that liued a Tyrant in *Athens*, being for his crueltie mocked and reproued by a drunken man, anſwered, That he was no more angry with him, then if a blind-fold fellow, hauing his eyes bound vp, ſhould run vpon him.

Another ſaid to his friend, I prethee chaſtiſe

my ſeruant with ſtrokes, becauſe I am angry; intimating thus much, That a ſeruant ought not to fall into his power, that is not maſter of himſelf.

But now the compounding of Quarrels is growne to a Trade: And as a moſt worthy Father of Law and Equitie ſpeakes, there be ſome Councell learned of *Duells*, that teach young Gentlemen, when they are before-hand, and when behind-hand, and thereby incenſe and incite them to the *Duell*, and make an Art of it: the ſpurre and incitement, falſe and erronious imagination of Honour and Credit, when moſt commonly thoſe golden hopes end in a Halter.

That Folly and Vain-glory ſhould caſt ſo thick a miſt before the eie of Gentry! to fix their aime and only end vpon Reputation, and end moſt lamentably without it; nay, fartheſt from it: firſt, to hazard the eternall death of their Soules, and the ſurviuing Bodies, to die the deth of a Cut-purſe.

A miſerable effect, and moſt horrid reſolution, when yong men, ful of towardnes & hope, ſuch as the Poets call *Aurora fily*, the Sonnes of the Morning, in whom the ſweet expectation and comfort of their friends conſiſts, ſhall be caſt away and ruined for euer in ſo vaine a buſineſſe.

But much more is it to be deplored, when ſo

much Noble and Gentle bloud shall bee spilt vpon such Follies; which aduentured in honorable Seruice, were able to make the fortune of a Day, & to change the fortune of a Kingdome.

It is euident then, how desperate an euill this is, which troubles Peace, disfurnishes Warre, brings sudden calamitie vpon priuate Men, Peril vpon the State, and Contempt vpon the Law.

They pretend aboue all things to regard honour, yet chiefely seeke the dishonour of God and of Iustice; and which is worse then Madnesse in those men, that aduenturing to leaue this life in Anger, presume to presse into the next, to the Supper of the Lambe, which is all Peace & Loue, without Peace, Loue, or Charitie. O that Gentlemen would learne to esteeme themselues at a iust price, how dearely they are bought, how most precious their Redemption.

The root of this Offence is stubborne, for it despiseth Death, which is the vtmost of all temporall punishments, and had need of the Seueritie vsed in *France*; where the Manslaiers, though Gentlemen of great Qualitie, are hanged with their Wounds bleeding, least a naturall Death should preuent the example of Iustice.

This punctualitie of Reputation, is no better

then a Bewitching Sorcerie, that inchaunts the ſpirits of young men, like the Smoke of faſhion, that Witch *Tobacco*, which hath quite blowne away the Smoke of Hoſpitalitie, and turned the Chimneyes of their Fore-fathers, into the Noſes of their Children. And by all Computation (if Computation may be kept for Folly) I thinke the Vapour of the one, and the Vaine-glory of the other, came into *England* much vpon a voyage, and hath kept as cloſe together, as the Report followes the Powder.

For when, but in the laterneſſe of theſe times, hath ſo much priuate & domiſtique Bloud been ſhed? Like the three *Iewiſh* Brothers, in that perplexed Hiſtorie of *Ieruſalem*; who wanting Enemies, ſtill flew vpon themſelues. So theſe malicious vnthankfull Spirits, fatned with the abundant bleſſings of a melliſluous Peace, diſgorge themſelues vpon their Chriſtian Brothers; like thoſe that ſurfet vpon too much Honey.

And well may this Vaine-glory, or opinion of Reputation, bee called a Satanicall Illuſion, and Apparition of Honour, againſt Religion, Law, Morall Vertue, & againſt all the honorable Preſidents & Examples of the beſt Times, and valianteſt Nations. For hereby haue Gentlemen

loſt

loſt the true knowledge and Vnderſtanding of Fortitude and Valour. For true Fortitude diſtinguiſheth of the grounds of Quarrels, whether they be iuſt; and not onely ſo, but whether they bee worthy; and ſets a better value vpon mens liues, then to beſtow them idly, which are not ſo to be trifled away, but offered vp and ſacrificed to honourable Seruices, publike Merits, good Cauſes, and Noble Aduentures.

And behold here thy Folly; thou attempteſt a way, freely to loſe thy Soule eternally, but not thy Reputation. Foole that thou art, in offering to ſaue that, which indeed is nothing, thou loſeſt all! For Reputation is but another mans Opinion, & Opinion is no ſubſtance for thee to cõſiſt of: For how canſt thou conſiſt of a thing that is without thee? Which may bee any mans at an inſtant, as well as thine; & when thou haſt it, it is but a breath: And of what certenty or permanence is it, whẽ they muſt die that giue it thee?

Perhaps, becauſe ſome haue ſaid, that Fame hath a perpetuitie, thou haſtneſt to loſe thy Soule, to prouide for thy Name: How much thou deceiueſt thy ſelfe? Why, it is no more then the Eccho of a glory: For as an Eccho no longer reſounds, then it is fed with a voyce, no

longer does Fame ſound forth Mans Praiſes, then it is ſupplyed and cheriſhed with deſeruings: For when thy noiſe ceaſes in it ſelfe, it will quickly ceaſe the noiſe of thee. How euer, at the fartheſt, a generall Diſſolution will come, when Fame, that is next to nothing now, ſhall haue no being then at all.

Happie is then the wiſe and vnderſtanding Spirit: for though hee bee iniured, hee can loſe nothing thereby, neither his Fame, nor Reputation; for a wiſe man entertaines nothing that is ſubiect to loſſe. Fortune takes nothing but what ſhe hath giuen; ſhe giues not Vertue, nor Wiſdome, therefore cannot take that away.

The more thou thinkeſt vpon Reputation, the farther off thou art from all contention, vnleſſe cuſtome in Ignorance, or wilfulneſſe in Nature, make thee throw an abuſe vpon the Word. For what is Reputation, but Conſideration? A diligent weighing, conſidering, and reuoluing in the minde? And that is quite oppoſite to raſhneſſe: Truth will ſhame thee, if thou confeſſe not ſo much.

There can be then no Reputation in raſhnes, that is manifeſt: And what are Quarrels, but the fruits of raſhneſſe? There can be then no Reputation in Quarrels. And

And as it is Consideration, it were dreadfull to think, that any man, in the state of his best coūsel and aduisednesse, should attempt to destroy the Image of his Creator, in the life of his Christian Brother. And therefore diuinely haue our humane Lawes bent their hate and punishments against the abhord Act, cōmitted in cold bloud; which is as wilful an oppositiō against mans life (cōsidering what he does) as Blaspemy against the Word of Truth; The Conscience knowing it offeds offset purpose (the only sin against the holy Ghost.) And as the body of euery true Christiā is said to be the Temple of the holy Ghost, 1 *Cor.* 3. 16. what does the accursed Man-slayer, but in the bloud of his Brother, destroyes the Temple, as the Blasphemer wounds the Lord of the Temple

Behold then, not without a face of Horror, the miserable condition the Sonnes of this Age runne into. All they venture for, is to bring the bloudinesse of their Action into the compasse of Honour (as if Honour consisted in destruction. Now what impossibilitie followes that labour, euen the weakest may coniecture. For Honour is the Rumor of a beautifull and vertuous Action, which redoundeth from our Soules to the view of the VVorld, and by reflection,

into our ſelues, bringing to vs a Teſtimonie of that which others beleeue of vs: which turnes to a great peace and contentment of mind: Bleſſings which were neuer yet found in a Bloud-ſhedder, let his cauſe be neuer ſo glorious. And where there is no Peace, all other benefits haue a ceſſation. It is the only health of thy Soule; and that once loſt, thy ſoul ſickens immediatly, euen to death, and can no more taſte or relliſh a Ioy after, then a ſicke mans Pallat his Nutriment.

Is not this then a deluſion of Honour? Nay, can there bee any thing more deluſiue? Alas, when it is at the greateſt height of humane glorie, it is of a ſmall and ſlender efficacie, vncertaine, a ſtranger, and as it were ſeparated in the Ayre from him that is honoured: For it does not only, not enter into him, nor is inward and eſſentiall vnto him, but it does not ſo much as touch him. A poore and miſerable purchaſe at the beſt, for ſo great and eternall a hazard!

Flatter not thy Soule then to her euerlaſting ruin, in thinking Reputation conſiſts in Bloud-ſhedding. *Sanguis clamat*, as the Almightie ſpeakes in the Letter of his owne Law; Bloud cryes and with a lowder voice to Heauen, then thy Fame can ſound on Earth; Rumors, tenne

thou-

thousand tongues, are hoarse to that: they compasse but some Nooke, or Angle of the World; the other reaches from the Field to Heauen.

The voice of thy Brothers Bloud crieth vnto me from the Earth: Ge. 4.10. And no sooner the Cry comes, but the Curse followes in the very next words; *Now therefore thou art cursed from the Earth, which hath opened her mouth to receiue thy Brothers Bloud from thy hand:* And immediately in the next, *A Vagabond and a Runnagate shalt thou be on the Earth.* Which shewes the horror of the guilty Conscience, which after the deed done, would faine flie from it selfe: A distraction which followes all the Children of Wrath vnto this day.

Well may *peace* then haue the excellency of her glorious name aduanced aboue all Titles and Inscriptions: And so much the rather, in that it pleaseth the Almighty Creator himselfe, to bee called, The God of Peace, and the Author, 1 *Cor.* 14.33. Nay, Loue it selfe, delighting in the Name. 1 *Iohn* 4.16. *God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* And 1 *Thes.* 5.23. *Now the very God of peace sanctifie you throughout,* &c. Christ the Saiuour of the World, the Lambe of Peace. *Iohn* 11.29, *Behold the Lambe of God, which taketh away the sinnes of the World.* There is Peace.

made in taking ſinne away, vvhich is the only ſhell of Wrath. And *Epheſ.* 2. 14. *Chriſt is our Peace, which hath made of both, one, and hath broken the ſtop of the partition wall.*

Moreouer, the heauenly Souldiers, at the Birth of Chriſt, praiſing God, ſaid: *Glory be to God, in the high Heauens, and Peace in Earth, and toward men, good will.*

And as his moſt bleſſed Nativity was the Fountaine of Peace, there vvanted not the fruits that ſprang from that ſacred Fountaine in his departure, *Ioh.* 14. 27. *Peace I leaue with you, my peace I giue vnto you. Let not your heart be troubled, nor feare.* Let not your heart, ſpeaking to many, becauſe all his ought to be of one hart, which is a vvork of *peace.*

And not leauing, but in the ſame Euangeliſt, 16. 17: *I will pray my Father, and he ſhall giue you another Comforter, that he may abide with you for euer.* Intimating thereby, the eternall Peace of Soule and Conſcience, by the comming of the Holy Ghoſt: calling him in the vvords immediately following, *Euen the Spirit of Truth, whom the Father will ſend in my Name,* 26. *he comes all peace, and in the name of peace, of Chriſt our Sauiour.*

And to adde more glorie to the Name of *Peace,* behold hovv the incomprehenſible God-

head

head desires to be comprehended, al into Vnity, Trinity in Vnitie: Which shewes, that Vnity is the Conseruer, Sustainer, and Comprehender of all things, both in Heauen and Earth.

Thou therefore, that in the madnesse of thy bloud, attempteſt to destroy Vnitie, thou seekeſt to destroy that which Heauen and Earth is sustained by. Most miserable of Creatures, thy Soule hath but one Supporter, and in the tempest of thy furie thou ouer-turneſt that and all.

Peace enters here in Armes, and ouert browes,
By force of her owne strength, her strongest Foes.

AND first behold her contending with her most honourable enemie, euen hee that with better authoritie may slay his tenne thousand; then any other his thousand; I his hundred, yea, one single life: Either the haughty *Challenge*, the curious *Duell*, or the bloud-thirstie *Reuenge*, to wit, *Warre* it selfe: sometimes a principall Arrow, shot from the heauenly Bow of Iustice, a forced Arbiter betwixt different Kingdomes, and often proues the deare Moderator. Yet this great Souldier, with all his Attributes of Fame and Honour, falls farre short of our high-throned Empresse, *Peace*.

Marke how the Philosopher hath ordered this Battell, and giuen the Colonies to both these great Commanders, *Pacem cum omnibus habebis bellum cum vitijs*: Haue Peace with all the World; only warre with thy sinnes. *Melior, & tutior est, certa pax, quam incerta victoria*: for more safe and noble is a certaine Peace, then a doubtfull Victorie with all his honours attending.

But let vs beleeue no cowardly Philosophers: let him that in his hand holds both, and from his hand sends both, be the Iudge betwixt vs.

When was Warre sent as a Blessing, or Peace as a punishment? Let his Iudges iudge our cause, *Iudges 5. vers. 8. They chose new gods, then was Warre in the Gates.* Here is an Offence, and here is a Punishment, Idolatry, and Warre.

Againe, *They turne to the Lord, and the Land had Peace forty yeeres.* Here is Penitence, and here is the Blessing, Seruing God, and Peace.

If then the Generall of Bloud and Death, euen War it selfe be a Prodigy, a Curse, and not a Blessing, What shall his base Imitator be? What Honour shall the Challenger lay challenge to? What bloud shall the Reuenger dare to shed? or what Fame shall the Schoolemaster of Duels atchieue, with all his vain-glorious and punctuall Orders

of

of firsts and seconds; lengths of weapons, distances of place, heights of grounds, equalities of vvind and Sun? O vvicked *Ashkelon* and her Suburbs, let them be taken and destroied together: Why do vve quarrell? What is the end of the fairest warre? to inioy peace: See hovv the Seruant labours for the Mistris, and fooliſh they that inioy their Inheritance, yet knovv it not: Thriftleſſe Gameſters to play for their ovvne Money.

Is thy night quiet and ſvveet vvith Peace? Imbrace her in the Day, and keepe her continually. If thou letſt bloud into thy boſome in the Day, Peace vvill not ſtay vvith thee at night: Peace vveares no parti-coloured Coat, no mixt Scarlet and White, but white in her Puritie, nor fat, nor bloud muſt be eaten in the *Peace-offring*, *Leuit.* 3. Novv aſcend *Abarim*, and clime vp to the Mountaine of *Nebo*, and ſee ſome part of the Land of Promiſe, vvhether this bleſſed peace ſhall leade thee, if ſhee be thy conduct: but bee ſure to looke vpwards, and then thou canſt not feare the depth beneath thee.

Behold the Father, the God of Peace; the Son, the Lambe of Peace; the bleſſed Spirit, the Doue of Peace; the Angels, Seruants, and Miniſters to this power of Peace; Infinites and all reioycing

at one soules entrance into Peace.

Behold the new *Ierusalem*, *Kiriath-salem*, the City of Peace; that which was militant, and troubled in the wildernesse (the Church) behold it there triumphant in euer blessed Peace. That Peace, which as it is vn-intelligible, so is it most vnutterable.

Then, if wee desire to be Inhabitants in this Land of Promise & Peace, obserue our entrance. Wee haue yet two Mountaines to passe ouer *Iordan* by, *Geresim* and *Ebal*; and the twelue Tribes placed on each side, both to blesse or curse vs.

EBAL.		GERESIM.
Pride.	Heere wee haue our choise; and wee are euer going on in this Passage.	*Humilitie.*
Malice.		*Mercie.*
Ambition.	O let vs passe by *Geresim* the Mount of Blessings, the right hand, and the right Hill.	*Charitie.*
Schismaticall contentions.		*Faith.*
Reuenge.	Turne thy backe to *Ebal*, but let none of her Curses fall vpon thee.	*Peace.*
Impietie.		*Pietie.*

Bee thou strong or weake, thou maiest with more ease beare six on thy right hand, then one

Pride

Pride is a great weight, able to ouerthrow the ſtrongeſt man. *Malice*, a ponderous load, turning thy ſleepes to vnquiet ſlumbers, and euen there haunting thee in reſtleſſe Dreames. *Ambition*, a Mountaine it ſelfe, to ſinke thee. *Schiſme*, a Spirit and Conſcience-troubler. *Reuenge*, an Impoſtume of bloud; which brokē once, ſtrangles thee with thine owne Corruption. *Impietie*, a Cloud and myſt of Darknes, turning thee frō thy way.

When as on the other ſide, how light and eaſily maieſt thou beare about thee *Humility*? How ſweete a Companion is *Mercy*? How louing a Fellowſhippe is *Charitie*? How ſure a Friend is *Faith*? How nouriſhing a Cordial is *Peace*? How bright a Lamp is *Piety*? And then, how glorious a Reward is *Eternitie*, and *Peace* in *Eternitie*.

Now let vs bind our ſelues to the Peace, put in Security for our Good Behauiors. Let our Soules bee bound for our Bodies, our Bodies for our Soules, and let each come in at the Generall Seſſions, to ſaue his Bayle; where wee ſhall finde a mercifull Iudge. If there we can anſwere, wee haue not broke his Peace, our Bonds ſhall bee cancelled. As we haue kept the Peace, wee ſhall bee rewarded with Peace, and kept in Eternall Peace. *Amen.*

FINIS.